

III.—*Epitome of the Grammars of the Brahuiky, the Balochky and the Panjâbi languages, with Vocabularies of the Baraky, the Pashi, the Laghmani, the Cashgari, the Teerhai, and the Deer dialects.* By Lieut. R. LEECH, Bombay Engineers, Assistant on a Mission to Kâbul.

#### GRAMMAR OF THE BRAHUIKY LANGUAGE.

This language is spoken throughout the Khâship of *Khalât*, the boundary line of which may be drawn through *Harrand, Shall, Kokak* and *Kech*, and the district called *Garamsel*; the handwriting is Persian, as well as the letters of the alphabet with the exception of a peculiar *l* something near the Devanâgarî  $\overline{\text{ल}}$ , and a *t* pronounced with a strong emission of the breath from the roof of the mouth. The Brahuees say that their original country is *Halab (Aleppo)*, and that a great number emigrated to *Balochistân*, about 20 generations ago, under a chief of the name of *Kambar*, from whom there arose the tribe called *Kambrânees*, now the first in consequence, and in which the Khâship is made hereditary.

#### Alphabet.

The system of Romanizing adopted is that now generally followed, formed on the Italian pronunciation of the vowels. Besides the Nâgarî consonant the Brahuiky makes use of the Arabic  $\text{خ}$  and  $\text{غ}$ , and in using that character the *l* is sometimes pronounced like the last *n* in the French *non*, or the Sanskrit *anuswara*. The cerebrals are marked by a dot under them.

#### Gender.

There is no termination to express the gender in this language; but a separate word *narrangâ* is prefixed for the masculine and *mâdaghâ* for the feminine, as *narrangâ chuk*, a male bird, *mâdaghâ chuk*, a female bird, and these are only used in order more particularly to define the object, which is never at first mentioned but in the common gender.

#### Declension of Nouns.

As I consider the word case to mean state, I can no more allow the words "of a horse" to be the case or state of the word "horse" than I would consider one and twopence to be the case or state of a shilling. There is I think accordingly only one case in English, which is the original; and only two in Hindustâni, *ghorâ* the original or nominative, and *ghore* the inflected state prepared for the addition of the post positions\*.

There is only one case for nouns in Brahuiky, which is the original or nominative as *hulâ*, a horse.

A noun is joined to another to form one compound idea in the following ways.

To denote possession *nâ* is introduced between the two words as *hulânâ kurra*, a horse's colt.

\* The author we think mixes up the notion of grammatical case with inflection. The *casus* or *accident* in which the noun or name of a thing may be placed quoad other things, as whether it be the agent, the instrument, the object, the possessor, or the deprived, may be as legitimately expressed by prepositions or postpositions as by inflections. We do not however feel at liberty to alter the text.—ED.

To denote abstraction *an* is introduced as *viatān asit*, one from two and *hulān ditar*, blood from the horse ; *ustat duā*, wishes from the heart.

To denote donation *ne* or *e* is added as *dāde yete*, give to him.

To make a noun the instrument of a circumstance *epe* is added, as *zagh-mene*, with a sword, from *zaghm*, a sword ; *latepe*, with a stick, from *lat*, a stick.

To make a noun the cause of a circumstance *an* is added, as *tapān* from a wound, the original case being *tap*, a wound.

To denote inclusion *ī* is added to the noun, as *Shartī*, in the city, from *shar*, a city ; *jangatī kaskune*, died in battle, from *jang* battle.

Position is denoted by adding *at* to the noun, as *dā Kasarat duzare*, there is a thief on that road, from *kasar*, a road, speaking of a road as a whole, or by adding *ai* as *Kasarai pīrū araghase*, there is an old man on the road, in the limited sense.

To denote approach or direction *ai* is added to the noun, as *I' Haidrā-budai kawā*, I will go to Hydrabad\*.

Superposition is denoted by the addition of *ā*, as *hulī ā*, on the horse ; *katā tikhakh*, put on the bed.

Companionship is denoted by the addition of *to*, to the inflected case of the pronouns, as *neto bafar*, I will not go with thee, from *nī*, thou.

#### Number.

There are some words that remain the same in both numbers, and either the verb must point out to which they belong, or an adjective of quantity ; for instance *hulī* is the Brahuiky for a horse, and horses can only be expressed by the addition of such a word as the adjective many, as “*baḥ hulī*,” many horses ; or by such a verb as are neighing, *tawār ker*, as, the horses are neighing, *hulī tawār ker* ; the horse is neighing, *hulī tawār kek*.

But to conform to old established usage and as the word *hulī* is said by some to have a plural, I subjoin the word, declined through all its cases.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	hulī	hulik.
<i>Gen.</i>	hulinā	hulitā
<i>Dat. &amp; Acc.</i>	huline	hulite
<i>Abl.</i>	huliān	hulityān

#### Declension of a Compound Noun.

Sharangā narina... a good man.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	sharangā narina	sharangā narinaghāk
<i>Gen.</i>	sharangā narinanā	sharangā narinaghātā
<i>Dat. &amp; Acc.</i>	sharangā narinaie	sharangā narinaghāte
<i>Abl.</i>	sharangā narinaghān	sharangā narinaghātiyān

\* Whatever name may be given to them, the Brahuikī inflections are evidently nearer to the Sanskrit than those of most modern dialects ; and this militates against the derivation of the tribe from Aleppo. Compare the following:—

	<i>Sanskrit.</i>	<i>Brahuikī.</i>
<i>Nominative</i>	S. aḥ P. āh	S. a P. ā.
<i>Instrumentive</i>	ena	ene
<i>Objective</i>	āya (ne for nouns in i)	ai (huline from hulī.)
<i>Ablative</i>	āt (changeable to ān &c.)	ān and āt
<i>Genitive</i>	nah (for nouns in i)	nā as hulī, hulinā
<i>Locative</i>	e, i, or tah	at ti

The accusative or second case alone seems wanting, being supplied by the dative or, properly, objective case. The plural cannot so easily be traced unless we suppose *bh* to be changed to *t*.—ED.

## Comparison.

There are no regular affixes for comparison, but the force of the degrees may be expressed in the following manner.

Dà juwàn e	that is good.
Da juwànosite	that is better.
Dà kulàn juwànosite	that is better than all.
Dà edàn juwàn e.	this is better than that.
Dà kul meetyàñ doulatmand e.	He is richer than all the Meers.

## Pronouns.

## Of the first Personal Pronoun.

	Singular.		Plural.	
Nom.	I	I	nan	we
Gen.	Kanà	my	nanà	ours
Dat.	Kane	me	nane	us
Abl.	Kanyàñ	from me	nanyàñ	from us

## Second Personal Pronoun.

	Singular.		Plural.	
Nom.	Ni	thou	num	ye
Gen.	Nà	thy	numà	yours
Dat.	Ne	thee	nume	you
Abl.	Nyàñ	from thee	numyàñ	from you

## Third Personal Pronoun ; proximate-demonstrative verbal, dàd this, Sans. tat.

	Singular.		Plural.	
Nom.	Dà	this	dàfk	these
Gen.	Dànà	of this	dàfta	of these
Dat.	Dàde	to this	dàfte	to these
Abl.	Dadàn	from this	dàftyàñ	from these

## Third Personal Pronoun, remote, remote, od.

	Singular.		Plural.	
Nom.	Od or o	that	ofk	those
Gen.	Onà	of that	oftà	of those
Dat.	Ode	to that	ofte	to those
Abl.	Odàn	from that	oftyàñ	from those

## Third Personal Pronoun, remote ed.

	Singular.		Plural.	
Nom.	E or ed	that	efk	those
Gen.	Enà	of that	eftà	of those
Acc. & Dat.	Ede	to that	efte	to those
Abl.	Edàn	from that	eftyàñ	rom those

## Reciprocal Pronoun.

Tenat, self.

	Singular.		Plural.	
Nom.	Tenat	self		
Gen.	Tenà	of self		The same.
Dat.	Tene	to self		
Abl.	Tenyàñ	from self		
	Tenpaten,	among themselves, (àpas men.)		

## Interrogatives to animate beings.

	Singular.		Plural.	
Nom.	Der	who		
Gen.	Dinnà	whose		The same.
Dat.	Dere	whom	ni der us,	who art thou ?
Abl.	Deràn	from whom	num derrure,	who are you ?

## To inanimate objects.

## Singular.

Ant	what
Arà	of which

## Relative pronoun.

Arà	whichever
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## Correlative pronoun.

Hamo	that one or the same.
Ara ida ki juvàn, e kane hamo darkar e	
Which thing soever is good, that I require.	

## Pronominal Adjectives.

*Amro*, what sort, as, *o amro bandugh ase*, what sort of man is that ; *handunos î ut handunos ode*, as I am so is he ; *nek rupaiye akhadr are*, how many rupees are about you ; *akhadr ki nê tes namo khadr, î halev*, I will take as many as you will give ; *dohko zebou zaif as khanat bazar-tî*, such a beautiful woman I saw in the bazar ; *ki wah wahna zaif as asak handanos asak ki lalanâ phiulî*, oh ! such a woman the image of a rose.

## Days of the week.

Jumà	Friday	Shishambe	Tuesday
Awal i hafta	Saturday	Char shambe	Wednesday
Yek shambe	Sunday	Panj shambe	Thursday
Du shambe	Monday		

## Cardinal Numbers.

One	asit	Twenty	bist
Two	irat	Twenty-one	bist o yak
Three	musit	Twenty-two	bist o do
Four	châr	Twenty-three	bist o sai
Five	panj	Twenty-four	bist o char
Six	shash	Twenty-five	bist o panj
Seven	haft	Twenty-six	bist o shash
Eight	hasht	Twenty-seven	bist o haft
Nine	nuh	Twenty-eight	bist o hasht
Ten	dah	Twenty-nine	bist o nuh
Eleven	yâzda	Thirty	see
Twelve	duâzda	Forty	chil
Thirteen	senzda	Fifty	panjâh
Fourteen	chândâ	Sixty	shasht
Fifteen	pânzda	Seventy	haftâd
Sixteen	shouzda	Eighty	ashtâd
Seventeen	havda	Ninety	navad
Eighteen	hazda	Hundred	Sad
Nineteen	nozda		

## Ordinals.

Awal	first	Miskhâli
Elo	second	Nem
Mustimiko	third	Shashai
Chârmiko	fourth	Panjpâ
Panjmiko	fifth	

## Fractions.

a quarter rupee
half
three quarters
one and a quarter
(lit. five quarters)

## CONJUGATION OF THE VERB SUBSTANTIVE.

## Present tense.

	<i>Singular.</i>			<i>Plural.</i>
1st person	I' asitut	I am alone	Nan asitun	We are one
2nd "	Ni asitus	Thou art alone	Num asiture	We are one
3rd "	Od asite	He is alone	Dâfk asitur	They are one

This is rather an example of the auxiliary verb, asit signifying one.

## Present tense of the verb substantive.

<i>Singular.</i>		<i>Plural.</i>	
I' aret	I am	Nan aren	We are
Ni ares	Thou art	Num areri	You are
Od are	He is	Dàfk arer	They are
<i>1st Imperfect.</i>			
I' asut	I was	Nan asun	We were
Ni asus	Thou wast	Num asure	You were
Od asak	He was	Dàfk asur	They were
<i>2nd Imperfect.</i>			
I' masasut	I was being	Nan masasun	We were being
Ni masasus	Thou wast being	Num masasure	You were being
Od masas	He was being]	Dàfk masasú	They were being
<i>Perfect.</i>			
I' masunut	I had been	Nan masunun	We had been
Ni masunus	Thou hadst been	Num masunure	You had been
Od mas	He had been	Dàfk masunú	They had been
<i>Future tense present.</i>			
I' marev	I will now be	Nan marev	We will now be
Ni mares	Thou wilt now be	Num maveri	You will now be
Od marek	He will now be	Dàfk marer	They will now be
<i>Future tense literal.</i>			
I' marot	I will hereafter be	Nan maron	We will hereafter be
Ni maros	Thou wilt hereafter be	Num marode	You will hereafter be
Od maroi	He will hereafter be	Dàfk maror	They will hereafter be
<i>Imperative.</i>			
Ni mares	Be thou	Num marere	Be you
Od mare	Let him be	Dàfk maror	Let them be
<i>Subjunctive mood.</i>			
Preceded by <i>agar</i> if.			
I' masut	If I might be	Nan masun	If we might be
Ni masus	If thou mightest be	Num masude	If you might be
Od masuk	If he might be	Dàfk masur	If they might be
CONJUGATION OF THE VERB <i>To Ask.</i>			
<i>Infinitive or verbal substantive, harraffing.</i>			
I' harraffiva	I ask	Nan harrafon	We ask
Ni harraffisa	Thou askest	Num harrafore	You ask
Od harraffik	He asks	Dàfk harrafor	They ask
<i>1st Imperfect.</i>			
I' harraffenut	I asked	Nar harraffenun	We asked
Ni harraffenus	Thou askedst	Num harraffenure	You asked
Od harraffene	He asked	Dàfk harraffenur	They asked
<i>2nd Imperfect.</i>			
I' harraffeta	I was asking	Nan harraffena	We were asking
N harraffesa	Thou wast asking	Num harraffere	You were asking
Od harraffek	He was asking	Ofk harraffera	They were asking
<i>Perfect.</i>			
I' harrafesasut	I had asked	Nan harrafesasun	We had asked
Ni harrafesasus	Thou hadst asked	Num harrafesasure	You had asked
Od harrafesas	He had asked	Dàfk harrafesasú	They will ask

*Future Tense.*

I' harrafot	I will ask	Nan harrafenun	We will ask
Ni harrafos	Thou wilt ask	Num harrafonure	You will ask
Od harrafoi	He will ask	Dâfk harrafenû	They will ask

*Imperative.*

Harraf	Ask thou	Harrafbo	Ask you
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*Subjunctive.*Preceded by *agar* if

I' harrafut	If I might ask	Nan harrafuna	We might ask
Ni harrafus	If thou mightest ask	Num harrafudê	You might ask
Od harrafuk	If he might ask	Dâfk harrafur	They might ask

*Compound Future.*

I' harrafiv	I shall have asked	Nan harafina	We shall have asked
Ni harrafos	Thou shalt have asked	Num harrafere	You shall have asked
Od harrafoi	He shall have asked	Dâfk harrafenure	They shall have asked

## ADVERBS.

*Amû*, to-day ; *pagê*, to-morrow ; *pâlme*, day after to-morrow ; *kûde*, day after that ; *kûdramâs*, day after that ; *daro*, yesterday ; *mulkhudû*, day before yesterday ; *kûmulkhudû*, day before that ; *kûdir mulkhudû*, day before that ; *ewudaî*, formerly ; *manjan*, midday ; *dîgar* (*tîre pare*) afternoon ; *nem shaf*, midnight ; *awal kopâs*, the first pahar ; *irât mî kopâs*, the second pahar ; *mustamî kopâs*, third pahar ; *chârme kopâs*, fourth pahar.

Dâsâ	now	Arâde	where	Chi wakt	when
Gudâ	after	Khudk	on this side	Hand on	yes
Dâde	here	Arakâ	whence	A hà	no
Ede	there	Burzâ	above	Mat	forsake
Peshan	out	Shef	below	Awal	at first
Fahti	in	Jâgai	instead	Zû	quickly
Mur	beyond	Harde	every day	Begâ	in the evening
Harrânk	as far as	Iskâ	as far as	Asi asi wakt,	sometimes
Madâna	late	Padâ	again	Madâ	slowly
Musti	near	Arângi	wherever	Hamengi	there
Châr mân	on all sides	Monî	opposite	Râsta pârân	on the
kundî					right side
Chapâ	on the left	Bas	enough	Ha mon	even so
pârân	side				
Ham	also	Pârâe	instead	Baghair	besides
Gudâ	but	Pahnâd	successively	Handoan	even so
		pahnâ-			
		dati			
Mûjibat	according	Knear,		Baghar	without
	to	as kanek,	near me		
Beera	merely				

*Conjunctions.*

Oo, and ; lekin, but ; ki, that ; ede hi nak, go there ; ede himp, do not go there ; pârak, speak ; pâp, do not speak.

*Interjections.*

Ade, holla ! *armân*, what a pity !

## VOCABULARY.

Kasar	road	Mon	black
Huch	camel	<i>Kh</i> isun	red
Kuchak	a dog	Piwn	white
<i>Khar</i> ás	an ox	<i>Kh</i> arrun	blue
Beesh	an ass	Samo	bottle green
Pishí	a cat	Púshkun	yellow
<i>Irag</i> h	bread	Hanen	sweet
Dir	water	Kharen	sour
Túfak	musket	Be	salt
<i>Zagh</i> m	sword	Turund	salt, adj.
Ispar	shield	Nyári	breakfast
Kús	coat	Basun	heat
Shalwâr	breeches	<i>Sekh</i> à	shade
<i>Kher</i> í	waistband	Daspák	handkerchief
Mochdí	shoes	Dey	sun
Top	hat	Istâr	star
Dú	hand	Nokh	new moon
Nath	foot	Túbi	full moon
<i>Khan</i>	eye	Billa	bow
Bâmus	nose	Sum	arrow
Bà	lip	Math	billy goat
Duví	tongue	Urá	house
Khaff	ear	Detik	east
Kâtumb	head	Sharo	good
Pishkou	hair	Gando	bad
Rish	beard	Chuk	bird
Barot	mustachoes	<i>Khak</i> ho	crow
Baj	back	Gunjishk	sparrow
Mon	face	Dandán	tooth
Kopa	shoulder	Or	finger
Suroch	elbow	Kat	a bedstead
Pun	knee	<i>Dagh</i> âr	ground
Zil	nail	Kont	carpet
Pid	belly	Moz	boot
<i>Khad</i>	bosom	Bedi	a boat
Pas	puendum	Mash	mountain
Rotink	entrails	Pât	stick
Kalakh	cheek	<i>Khàk</i> har	fire
Mâr	son	Tanáb	rope
Masid	daughter	Bai	grass
Arwat	wife	Darakht	a tree
Eelum	brother	Alú	a fruit
Bâv	father	Zardâlú	a fruit
Yd	sister	Shaftâlú	a fruit
Lumma	mother	Hinâr	a fruit
Tât	paternal aunt	Súf	apple
Balla	father's mother	Tút	a mulberry
Illa	father's brother	Shahtút	ditto
Zâif	woman	Sinjít	a fruit
<i>Khall</i>	stone	Narghoonch	a fruit
Sandabe	table	Ispedar	a fruit
Kahar	angry	Kamân chol	pellit
<i>Khwash</i>	glad	Ahingar	ironsmith
<i>Kharm</i> á	wolf	Zargar	goldsmith
<i>Khalegh</i> a	chittâ	Mollit	milk
Rastar	lion	Avdast	excrement

Khasi	butter	Qudh	clothes
Kharesh	ghee	Nuth	flour
Ghala	grain	Gwâzee	diversion
Pirish	cheenâ	Much	fist
Shâl	cloak	Daskalla	glove
Bungâ	a ring	Men	mud
Gwand	long	Murú	hare
Murghún	broad	Daghar	kid
Hurr	deep	Sor	lamb
Darích	door	Khâd	ram
Kapàs	cotton	Dragh	false
Kàs	blanket	Junúb	south
Drasam	goat's hair	Bingun	hunger
Sil	leather	Ràst	true
Taho	wind	Kutba	west
Kaskun	dead		

*Ornaments of Women.*

Dávani	forehead ornament	Chandan hàr	large necklace
Jumuk	large gold ring	Daswànâ	bracelet
Durr	large silver ring	Bâhink	bangles
Phulo	nose ring	Pâdink	anklets
Touk	necklace	Chalav	ring
Tawiz	charm	Khyâl	mole or beauty spot

*Metals and implements.*

Mis	copper	Tâl	plate
Brinj	brass	Kudîna	hammer
Ahin	iron	Kadsân	wooden basin
Folâd	steel	Joghin	mortar
Surf	lead	Khal	pestle

*Trees on the Mountains.*

Shorah	saltpetre	Khat	Birudi
Gokudt	sulphur	Apuds	Maghumba
Pilpil	pepper	Qwan	Peepal
Pil	elephant	Shishâr	Kasood
Kholim	wheat		

*Trees.*

Sâ	jav	Kotor	Bundi
Brinj	rice	Shâmpashtîr	Gidpit
Sâ	flesh	Drishe	Maimouk
Bedîr	stew	Adchin	Mangulî
Zâd chobah	haldee	Bootav	
Khazm	a deer		
Khachal	a mule		

*The grasses are*

Kootakh	hindevâna	Katal	Kâshum
Moochnak	tweezers	Hawe	Gorkâv
Lítik	sail	Pootâr	Gwasht
Tâs	small round pan		

## VERBS.

Hinak	go	Bathmarak	get up
Barak	come	Khâchak	sleep
Toollak	sit	Bashkabota	awake



## Verbs transitive.

Kunakh	eat	Chattebo	lick
Dir kunakh	drink	Gatalbo	bite
Jang karrak	quarrel	Gulam kar	suck
Tikh	place	Chatetabo	sow
Tor karak	weigh	Langár kabo	plough
Harf hin	take away	Khulibo	fear
Khalbo	beat	Samá kes	guess
Harf bot	bear away	Zindma	live
Khalás karak	finish	Nósa	grind
Halltak	take	Kaha	die
Harribo	rip up	Halmak	run
Halbo hatbo	bring	Hagh	weep
Tawár kabo	call	Harrabit	throw away
Shair khalt	sing	Iletakai	let go
Ilati kai	send	Khalt	play (tune)
Hubbo	look	Makhebo	play (games)
Khafto	listen	Shukár kashe	whistle
Hify	learn	Jakha	cough
Phurka	fill	Hichán	sneeze
Mauzil mas	stay	Tufka	spit
Pirakh	break	Piltibo	shampoo
Harribo	tear	Thadbo	cut
Shola	pour out	Tolká halt	weigh
Ety	give	Hisáb kabo	count
Halmaka	flee	Makhebo	laugh
Dirte khalt	wet	Ilebo	leave
Lill	wash	Kháribo	scratch
Swár mark	mount	Múshkbo	rub
Búz halbo	kiss	Redetabo	roll
Nathe murif	kick	Rad kes	forget
Giri nety	tie	Shurú kar	begin
Gum kes	lose	Bashkh yety	distribute
Qáena mala	loosen	Padai yety	give back
Bareme hamp	load	Kwash mar	rejoice
Múgh	sew	Wedhkar	besiege
Hef	lift up	Wrush kar	assault
Tikhita	put down	Arám kabo	stop
Shevma	stoop	Musun kar	upset
Dir kar	melt	Tammá	fell down
Khalbo	kill	Bashmo	get up
Túgh bafak	recline	Burzá kar	open
Tálán kabo	spread	Tafbo	shut
Chatetabo	scatter	Refbo	deceive
Dir chatetabo	sprinkle	Tondá kes	sell
Rasebo	arrive	Halbo	buy
Soqa kar	wrap	Chiring	wander
Kad khalbo	dig	Barám kar	marry
Kabr kabo	bury	Tholif	shave
Tár khalbo	swim	Rai kar, (rawána	
Neshtár khalbo	float	kar)	dispatch
Tubí khalbo	duck	Básibo	boil
Dhadbo	land	Sajji kar	roast
Beríai swár ma bo	embark	Bis	fry

## Phrases and Dialogues.

Greetings made in quick succession and together by both parties meeting.

<i>Khwai basus</i>	You are well come
<i>Dur khus</i>	Well and happy ?
<i>Màk neduràkhe</i>	Are your sons well ?
<i>Eelumk, nedurà khe</i>	Your brothers are they ?
<i>Kabil nedurà khe</i>	Your family are well ?
<i>Shahar nedurà khe</i>	Your city all well ?
<i>Yàr hamràh nedurà khe</i>	Your friends and companions all well ?
<i>Shar durà khus</i>	Are you well and happy ?
<i>Durà khairatì hus</i>	The same
<i>Durà khajoadus</i>	Ditto
<i>Shukar kì basus</i>	Thank (God) you have come
<i>Shukar kì naná uratì basus</i>	Thanks that you come to my house
<i>Ne Khudà hes</i>	God has conducted you here
<i>Haidràwàdnà kasar arà kànì</i>	Which is the road to Hydrabad ?
<i>Arà bare baràne</i>	What is it 'barábar' to ?
<i>Kane nishán etabo</i>	Point it out to me
<i>O Haidràwàdàe kàwa</i>	I will go to Hyderabad
<i>O Kàreme ì hech kaparot</i>	I will not do such a thing
<i>Agar num pàre numà khátaràn</i>	If you tell me for your sake I will
<i>kareme kev</i>	do the thing
<i>Dà shahartì nane kukud dùt amoi</i>	Shall I get a fowl in that village ?
<i>Dà shaharnà pin der e</i>	What is the name of that town
<i>Dà shahartì sarkarnà màlyàt</i>	In that city how much is the govern-
<i>akhadr, e</i>	ment share ?
<i>Dà shaharnà màlyàt bìst panch</i>	The produce of that town is 2500
<i>hazàri sàlnà nàno</i>	a year
<i>Hì aut khom aseús</i>	What caste are you of ?
<i>Ee bàz panth karínút dan dangàer</i>	I have made a long march and am
<i>nút</i>	tired
<i>Huliyà swàr masut dam datwat</i>	I was on horseback and am not tired
<i>Ne màrare</i>	Have you a son ?
<i>Ne masadare</i>	Have you a daughter ?
<i>Bàz sàlamarek paidà masunì</i>	Has she been born many years ?
<i>Duazda sàlnai paidà masunì</i>	She was born twelve years ago
<i>Miranà bàz lashkar are</i>	Is the army of the Ameers great ?
<i>Dà hulìnà bàhà akhase</i>	What is the price of this horse ?
<i>Eelum panj sadat soudà karenut tenà</i>	Brother, I have sold the horse for
<i>hulì e</i>	five hundred
<i>Jwàn karenus ki sonda karenus baz</i>	You have done well in selling it,
<i>masunì</i>	it is a large sum
<i>Huliyà chist kar swàr marak</i>	Mount quickly
<i>Sai mares kasaràt duz bàz are phulor</i>	Take care, there are many thieves in
<i>ne</i>	the road, they will rob you
<i>Dà kasaràt dùn are ee òir kimif</i>	Are there wells in that road that I
	may drink water ?
<i>Barisa ki kàn</i>	Are you going or how ?
<i>Bafar neto</i>	I will not go with you
<i>Bariva ee tune</i>	I will go with you
<i>Kane ruskhat yeti kàv</i>	Give me leave I will go
<i>Rupinà ber bàz tisa</i>	Many bers for a rupee
<i>Khivàja tàbare</i>	It is enough
<i>Bàz tyesa dà bertyànì</i>	What's the price of these bers ?
<i>Panj sark tev</i>	I will give five sarks

Plum aidane mubàrak mare imàn	Brother, a pleasant eed to you, may
salamat mare or huje	you be happy
Nà, àid mubàrak mare	And a happy eed to you
Dàde dah rupe, î yete	Give him ten rupees
Asi monu paisas ti farata	I will not give a monu
Antai tifes ata magari uà bàvnà mālāp	Why wont you give, will it be out of
idā as kaik	your father's property, that you
	refuse to give?
Obandagh narà hinà	That man run away
Obandagh jangti kaskune	That man was killed in battle
Dàde ainú mir benifene khalat	To-day the meer presented him with
	a dress of honor
I' Hydrabàde Khanànut	I have seen Hyderabad
I' Hydrabàde khautanut	I have not seen Hyderabad
Khalt halkunì pidatì kanà	I have a stomach ache
Ainú basuni	To-day is hot
Ainú yakhi	To-day is cold
Ghalaghkà púskunú	This food is fresh
Ahà púskun afas	No it is not fresh
Dà ghalayhàk wadern à o	This food is of many days
Ahà bakhàwar irà túe dà ghalaghàk	No I reaped it two months ago you
harfenut bakhàwar	bakhàwar
Dà id à ase khisunú	This article is of gold
I'um arà jàganà khisun ase	Brother of what country is the gold?
Mekuranà khisun ase, yà Candàrnà	Is it Mekran gold, or is it of Canda-
ite	har?
I'um eta Khudà chou oe arete jwàn	Brother, God knows that but it is
osit	good
Dà rupinà gidà ase	This is a silver article
Kàtume pàlif bo sholbo	Wash and shave my head
Kanà bùte jođ karene sàhel	The gentleman has drawn my pic-
	ture
Nabisht kabo dà kàghazàte	Write on this paper
Gudàte sil	Wash the clothes
Piun katà	Bleach them
Shaharti rasengà khairat	I arrived safe at the village
Peshan hina gum marak	Get out, do away with yourself,
	fellow
Bràhuinà hite hich tiprà	I don't understand a word of Bra-
	huiky
Rupeiyè halltak	Take the money
Sogou karak	Hold fast
Tehanto (pàn sàp) sikhakh	Keep them to yourself
Huliàn shef mar	Get down from the horse
Bishhai swàr marak huli reshe	Get on a donkey, the horse has a
	raw
Khulisa kaneyàn churokne kàr	You fear me so, that you have wet
	yourself
Daryàv kharàb masune, dir ta kutàne	The river is spoilt, the water has
machit masune	gone out, it has become shallow
Dà nà saile karak	Look at the fun
Kane kàrem ure man sail kapana	I am busy, I can't look
I' khwàri bàz khanànut	I have seen great trouble
Chiràghe lagaf	Light the candle
Chiràghe kasif	Put the candle out
Daryàv wahesa hinak mulkàte àbàd	River! flow on and make the coun-
karak gharibàtà ofk khush marer	try fertile that the poor may be
	happy

Bàz sàl zind mares  
Mathusalam hasht sad sàl zindmas  
qudà kask  
Pir dase i pàlasut  
Gudàti kanà helbo de, ai  
I' Hydrabàdte iratù masunut  
Iratù Hydrabàd ti aut karinus

Brahuinà boli harfet dàsà Brahui  
masut  
Dà shaharte jwàno gudh paidà maroi

I' kodì as viat halev  
Dev khoràsànai kharid kanin ki  
Tù asikà hukmat Khudànà nà nak  
dùk jod maror  
Ainù khed karenene  
Dà tütak iratù àngud bisir

I' Sehwaniskà kàv pìranà zyàratàe  
bedinà mehnat akhadre

O, hite i bingasut  
Dà pulle gand kashe  
Od ichànà  
Sàheb kane kula kalkune  
Pùshad karene  
Kukudàtine jhale nanà ghalaghàte  
kungo  
Irà rupei kaneàn khwàyà  
Roma ghàtine shola balun basunù

*A Brahuiky Song.*

Gorì marev o marù o làl

Netù barev o chunakà jawàn

Pàs bafes o marù o làl  
Tes tifes o chunakà warnà  
Bàmbà,e salip o gul i làlah  
Ràndi khano i,ne o chunakà warnà  
Tenà karo i,ne o gul i sùsan.

2nd.

Oh zabù nane dir yety  
Nà dik hanenù nane dir yety

Godì gidàna nane dir yety

Nàdik phudenù nane dir yety

May you live many years  
Mathusalem lived for 800 years, then  
died

The rain has fallen I have got wet  
Put my clothes in the sun  
I was two months in Hydrabàd  
What did you do for two months  
at Hydrabàd

I have learnt the Brahuiky language  
and now I am a Brahui  
Is there any good cloth produced in  
that village?

I will take a score  
I take them to Khoràsàn to sell  
In a month by the blessing of God  
your hands and feet will be well  
To-day you are perspiring  
That mulberry will ripen in two  
months

I will go to Sehwan to pay my devo-  
tions to Peer, what is the hire of  
a boat?

I have heard that circumstance  
Smell that flower  
He sneezed  
Sir, I have a cold  
My nose is running  
Catch that bird it has eaten all my  
grain

He asked me for two rupees  
Cut your hair, it has grown long

*Translation.*

*He.*

I will move as a censer round thee,  
my precious little ruby!

*She.*

I will come with thee, oh fair and  
loved youth!

*He.*

You say yes, but perhaps you won't  
come, my precious little ruby;  
Now you will give, now you won't  
give, oh beautiful young maid.  
Don't stand on the terrace, my bright  
tulip,  
The old bawd will see you, oh beau-  
tiful young maid!  
She will make you hers, O lovely lily!

2nd.

Oh zabu! give me a little water,  
Water from those hands must be  
sweet;  
Give me a little water, O mistress of  
(thy slave's) house, give me a  
little water,  
Water from those hands must be cool,  
Give me a little water.

## Story in Brahuiky.

Châr bandagh hinâr hamrà masu ; asisaragar, asitrâkân, asi darzi, asi fakîr : dà ka gidâ darer hinâr hukmat *Khudâna* hinâr sahrâ seti hinâr-muhîbo *khofanâ* jâga seti, shâm tamâtâ. Hesur pât dir *Khâkhare* lagafer *îragh* biser kungor tûsûr maslat karer tenpaten salâ kaning juwâne dâde pâspâni *khabardâri* kaning juwâne kul pârer juwân toukal *Khudâna* awal ko wâr dinâi trâkan pâre kanai pârer juwân ilunk awal ko wâr nâ,e tûlltak nan harmusit *khâchina* zangar pâre nâ wâr pûrav mas kane bashkes pâre juwân nimkhâchbo, trâkân damastûs tugh hallî Dânge henge hurâ hamode bundas tamâsas dûshâghâ teshei hawâlamas zâif as jod kare handâ pâtân onâ wâr purav mas o *khâchâ* baskare zargare zargar bashmas tûs madânai mone hadsâ ade zaif ase dâde tikhoke durust kare dâkanâ hamrànâ kâreme kashâ tenâ tûre kashâ zaranâ tukaras tamâ kârem kaning te saat jod kare touk phulo daswâna bânhi pâdink shâghâ zaife wasat juwân mas o *khâchâ* bashkare darzi,e darzi damas tûs mone hadsâ zâife *khanâ* pâtuâ butas *khanâ* saat zewar tû kashâ tenâ tûre tamâ gudh *moghangati* kûs gudh pajâmâ kul *gida* e ta bar hâl kare odkhâchâ bashkare *fakhîre*. *Fakhîr* bashmastûs mone hadsâ zaife *khanâ* pâre yâ *khudâwandâ* dà amro jûwânô zaif ase wali armân ki pâtase du,â kare *khudâ* yâ tenâ *khudâ* inâ bar-katat dà zaife sâ yeti onâdawâ àmi mas zaife sah tamâ roshan mas ham-râkt bashmasû harkas pâre zaif ka-

Four men set out in company, one a carpenter, one a goldsmith, one a tailor, and one a fakeer ; they took with them some things and started. By the order of God they arrived at a desert place, a place of great fear. Evening set in, they brought firewood, they put water on the fire, they cooked food, eat it, and as they were sitting had a consultation among themselves and agreed, that it was a good thing to adopt some plan, and that it was a good thing there to set a watch and be on their guard. They all said well, by God's permission whose shall be the first watch. The carpenter said mine. They all replied, Well, brother, your's is the first watch, be seated, we three will go to sleep ; the goldsmith said, when your watch is finished, awake me ; he said well, do you go to sleep. The carpenter is awake and seated, reclines his head, looks here and there, a log is lying by, he takes it into hand and begins to carve it. In fact he made a woman out of it, his watch was finished, and he went to sleep, having awoke the goldsmith. The goldsmith awoke and seated himself, and slowly turning round his head, exclaims holla, here is a woman placed here, I conjecture this is the work of my companion : he took out his workbag and a piece of gold, and began to work ; he made such ornaments, as necklace, earrings, bracelets, bangles, anklets and put them on the figure which looked very well, he then went to sleep having awoke the tailor. The tailor awakes, is seated and turning his head, saw the woman, saw that it was a wooden statue covered with jewels, he took out his working bag and stitched the following articles of dress : a petticoat, a veil, a pair of drawers, all which being completed he went to sleep having awoke the fakeer. The fakeer awakes, seats himself, turns his head, and sees the woman, and says Oh ! God ; what a beautiful woman this is, what a pity she is

nai trākān pāre zaif ka nā, e i, trā-shānut zargar pāre zāif kanai sahtāk kanou darzi pāre ni pikungonus zaif kanai gudā kanou jā nā, ita fakhr pare zāif kanai i duā karenut kanā duwāe khudā kabūl karene gudā zaife sahtamāne harchār khalko kutār jang karer harchār duye sakht karer zaif wati asit tāpāre kharwokān kasar seai tūlin Musalmān as bare nanā sharā eke pārer juwān Kharwokān Rai masur basū kasarai warnās barek warnai khanār tawār karer khudānā pinat salī nanā sharāi kar warnā salis pāre babo kul hinār gap karer warnā pāre zaif arāde zaifnā dūty halko warnai nishān tisū warnā zaife khanā tawār kare shukar ke nume khudā hes da kanā arwate dā khadar sālē hināne kanā mārās zaifto māsune zaif rasengā māre kanā etbo dā hairān masū jang karer pārer kharwokān kotwālāi sharnā nanā sharai ke pārer juwan rai mabokān kotwālāi pad shānā nanā sharai ke hinār kotwālē khanār pārer kotwāl nanā dāharx panjnā sharāi karak pāre pābo kul gap karer pāre zaif arāde pārer dāde kotwāl zaife khanā pāre numā awate hanangira kucha-kāk kuste yank dā kanā ilumnā arwate hināk filān pīranā ziyārat kanā ilume kasifenure zaif rasengā ilumnā khone yetbo dākul hairān masū kotwāl dāft khalk pāre mohtamibo kustizauk devanume pādshāghāe numā pidā te harre dāft mohshāghādare pādshā is kotwāl arz kare sāheb kurbān marev kanā ilum hināk pīrnā ziyārat-āe dā shakhs-āk kanā ilume kasafenū zaife darenū ainū

of wood ; I pray thee, Oh God, in the power of thy Godhead that you will put life into this woman. His prayer was accepted, and life was given to the woman. It became light and the fellow travellers awoke. Every one said the woman is mine. The carpenter said the woman is mine, I carved her. The goldsmith said the woman is mine, those are my jewels. The tailor said, you dirty-mouthed rascal the woman is mine, the clothes belong absolutely to me. The fakeer said the woman is mine, I prayed to God, and God heard my prayers and gave life to the woman. They all four began to fight and to lay hands on the woman. One of them said, let us go, and sit on the highway, some Mussalman may come, he will decide our quarrel ; they said well, let us go. They started and seated themselves on the road, a young man was coming along, they saw him, and called out for God's sake, stop and settle our dispute. The young man stopped and told them to say on ; they all went and made nothing but noise. He said, where is the woman. They touched the woman with their hands and pointed her out to the young man who saw the woman, and exclaimed, thank God that he has brought you ; this is my wife, many years ago, she went away and my son was with my wife, she has arrived now, where is my son. They all were astounded, and began to quarrel. Then said they, let us go to the Kotwāl of the city, he will do us justice. They said well, let us go, the Kotwāl of the city will do us justice. They went and saw the Kotwāl, and said, pray Kotwāl do us five men justice. He said say on, they did nothing but make a noise, he said, where is the woman—they said here. The Kotwāl saw the woman, and said, you dog cuckolds, this is my brother's wife. They went to the shrine of a certain saint ; you have killed my brother, the woman has arrived, now bring my brother's corpse. They were all confounded, the Kotwāl beat them all, and said, go on you

tusasut bázàrati dà lashkare *khanàt* basu kane, ai nanà sharai Kazak zaife *khanà* ðurust karet da kànai ilumnà arwate he sunut tà sharàghai sàheb dàftà pide harre pàdshà pàre zaif aràde zaife nishàntisù pàdshà zaife *khanà* pàre kuste zank *khuram*, sàkhàk date kanà chokari, e kilit zùre dà *khadr* jàwà hir darene kanà niàle etabo dakul hairàn masù pàre dabo kulanà pide harrabo eftà pìdàte haràr zaife baràm kare pàdshà.

rascals, I will take you before the king, and rip up your bellies. They all went on before: the Kotwàl thus supplicated the king: Sire, I will now sacrifice myself; my brother went to make offerings at the shrine of a certain saint; these people have killed my brother and taken his wife. To-day I was sitting in the bazar and saw this mob, who came before me to decide their dispute. I saw the woman and recognized her as my brother's wife; I have brought them before your majesty, now rip up all their bellies. The king asked where is the woman. They pointed her out, and when the king saw her, he said, you impudent scoundrels, this is my slave girl, the keeper of my keys. She has taken away an immense quantity of jewels, now deliver up my property. They were all confounded. He said, take them away, and rip up all their bellies. They were ripped up; the king took the woman to wife.

## 2nd.

Asas araghàs pàdshà i, u shar seti hukmat *khudànà* ode màras mas-màrnàtenà pinekare Mullà Mansur, marta haft sàl mas bàwalumata kasako o hinà kazinà muzùr mas hulinà baidiranà hukmat *khudànà* aside Kàzi odai *ghu* samas ode *khalk* mâr odàn peshanmas Kazi pàre peshan mafa binàn kàos mâr pàre e be akul *khudà* razàke meharbànì aute onapàs i nàmuzùr hich mafara mâr peshan mas shaharàn dare hinà kasarase, at toukal, e *khudànà* kare hinà gidà dare hinà kasarai pirù arag hase *Khanà* pàre Inà hamrot pirangà pàre bar ilum kanà *khante*, ai bakikàn hìnàr pirangànà shahartì pirangà od tenà mehmàn kare pirangà araghe masidas asak masidas zebou ast nanke gidarengà detamà, masjdùnà rùh marto, lagà bàwai tenà pàre kane

There was a man in the city of the royal residence, who by the decree of God had a son whom he named Mullà Mansur. The boy was seven years of age when his father and mother died; he went and engaged himself to serve the Kàzi as horsekeeper. By the decree of God one day the Kàzi got angry and beat him, the boy left the house; the Kàzi said, my boy don't go out, you will die of hunger. The boy said, oh fool, God is kind and merciful, don't say so, I will not do you a single service. The boy went out of the city and took what he had with him to the road. By the permission of God he went along with what he had. He saw an old man on the road, and asked may I come with you, the old man said, come my dear by my eyes, let us go. They went to the city of the old man who himself entertained the boy. The old man had a daughter who was very beautiful, the night passed away and it became day. The girl's heart became fixed on the boy, she said to

handàqto baràm yete agar tifesa i tene kasifeva bàwat hairan mas bàbà ni hosh karak khàna wàda marak pàre toube nouzbillà kanà aregh areham handàd afak ham haudàd bàwat bewasmas pena farzand alavta tenà ustati pàre toukal khudàpà dasharànà hitase hak nikànà daftà baràme kare dāde man wakht gidarengà aside war-nà pàre tenà arwate dà sà kàn tenà mulkai pàre rai makàn rai masù basu tenà sharti àlumut kul sha,arat bingasú Mullà Mansùrnà zabro arwatase kazi bandaghe rai kare Mullà Mansùrnà arwatàe kanto yàri karak Kazinà hite Mullà Mansùr tenà arwato karesas don kane khalkune kazi zaifa pàre khantiyat kazi, e salam kes pàbegai barak kanà khantiyai kazi nà bandagh hinà pādshà sifate bingas zaifnà bandaghe tenà rai kare pādshà zaifaghàe kanto yari karak bandagh hinà zaife pādshànà salāmī this zaif pàre mubàrak mare pādshàe salām kis adz bandagī pāt nānak kanà khank begai bares zaif ruskhat kare hinà pādshàe pàre sàheb begai kàreme nà karemut bilkul kās pādshà khush mas wazir sifate bingas zaifnà tenà chokari, e rai kare zaif ghàe kanto yari karak chokari hinà pàre zaife zaif pàre mubàrak mare wazir nà nak kanà khauk begai bares zaif ruskhat kare rai mas hinà wazire pàre sàhebne mubarak mare kàreme nà karenut bilkul kās begae wazir khush mas wakil bingasas sifate zaifuà wakil tenà chokari, e rai kare, zaif ghàe kanto yare karak chokari hinà pàre zaif pàre mubàrak mare kanà khantiai pà begai bares chokari hinà wakile mubà-

her father, give me in marriage to him, if you will not, I will kill myself. Her father was astounded, and said, my dear, consider yourself, behave as a modest girl, she said, Toube NouzBILLA, this shall be my husband, he or no one. The father was at his wits' end for she was his only child. He said in his own mind, by the permission of God, it is written in the book of law make proper marriage. He then married the two. Some time had past away; one day the man said to his wife, let us go to my country. She answered, well let us set out, they set out and came to his city. The whole people of the village heard that Mullà Mansur has got a pretty wife, the Kāzi started his slave off to Mullà Mansur's wife (saying) "make my acquaintance" (the whole story of the Kazi Mullà Mansur had before told to his wife how the Kāzi beat him): she said by my eyes give the Kāzi my salam and tell him to come this evening: the Kāzi's slave went away. The king had heard the woman's praises, and dispatched his slave to her, to ask "make my acquaintance:" the slave went and gave the king's salam; the woman said long may he live, give the king my salam and obedience; tell him I have his feet on my eyes and tell him to come in the evening. She dispatched the man who went to the king and said, Sire, this evening I have done the thing, you shall positively go. The king was delighted. The Wazir had heard the praises of the woman and dispatched his slave girl to her to ask "make my friendship;" the girl went and gave the message: she replied, may he live long; his feet are on my eyes; come this evening. The woman dispatched the girl, who went to the Wazir and said exaltation to you Sir, I have performed the business, you may certainly go this evening. The Wazir was delighted. The Wakil had heard the woman's praises and sent his slave girl to say "make friendship with me;" the girl went and delivered the message. The woman said may he be exalted,



rak badi this saheb karème nà kare-  
nut begai kàs wàkil khush mas zaifa  
tenà araghe pàre dà hitàte kule pàre  
arit pàre nà akhtyàre amake sujeg-  
ne hamon karak pàre hurkanà tamà-  
she begai ni bànà,e khàch sail karak  
hukmat khudànà shàm tamà arit  
hinà bànà,e khàchà zaifa hes loias  
bet kare dir shàghà tahtita bàet  
halk Kazì fàsh kare salàm this zaifa  
wàlaik kare pàre ba khairat kàzi  
sàheb ne Khudà hatare ba tùlltak  
kàzi tùs sad rupaie kashà tenà das-  
pàkàn tis zaife, zaif rupai,te dakà  
tawàr mas pàdshànà kàzi hairan mas  
zaif pàre kàzi khairat kàzi pàre  
pàdshà bas pàre khàtar jamà kar dà  
gude beṅ enas khalai tùllt mach ghal  
nusakh pàdshà bare kai gudà nàwàre  
kàzi hinà nuskhelai tùs pàdshà fàsh  
kare salàm alaik zaif pàre walaikum  
salàm, bakave Khudà hatre kane  
bashkes pàdshà pàre parwà afak das  
pàkàn tenà irà hazàr rupai malàr  
zaifnà monaghàn tikhà zaif rupaiite  
dakà pàdshà pàre kàn khàchin aish  
ashrat ken zaif pàre sàheb dà khadr  
brinj bet karenut saheb bà khoas  
noshjàn ke nana se balo pàdshà pàre  
juwàn tawàr mas wazirná pàdshà  
pàre wazir bas pàre sàheb I' kàv  
peshan hurev odere zaif peshan mas  
wazire khanà pare bakhairat wazir  
sàheb wazir pàre yàr kharkàn urà-  
ghàe pare pàdshà tùsne uràti pàre  
ant-salà,e pàre khàtir jamà kar ne  
deva urati wazir pàre amaridaros  
zaif pàre sabr karak i uràte kàv  
barev zaif hinà gwàlas harafi peshan  
hes wazire pàre dàti peha wazir  
hijà pehà onà bàe chikà tafe gwàlai  
gires dare urati pàdshà pàre o antase

by my eyes tell him to come this  
evening. The girl went away and  
said, may you be exalted, Sir, I have  
done your business ; you may go in  
the evening. The Wakil was de-  
lighted. The wife told the whole of  
this to her husband, who said you  
are your own mistress in the affair,  
do what you think proper. She said,  
look at my sport, in the evening do  
you go, and lie down on the terrace  
and look on, by the order of God,  
evening set in, the husband went  
and lied down on the terrace. The  
woman brought in a pitcher, filled it  
with water, and covered it. The  
Kàzi approaches and says salam,  
the woman replies walaik, are you  
well, Kàzi Sàheb. God has brought  
you here, be seated. The Kàzi  
sits down, and takes out a hundred  
rupees from his handkerchief, and  
gives to the woman. The woman  
ties them up. Noise was heard of  
the king approaching. The Kàzi was  
astounded: she said, well Kàzi, are  
you well. The Kàzi said, the king  
has come ; she said never mind, cover  
yourself with this veil, sit down at  
this handmill, and grind a little  
grain ; when the king goes the next  
will be your turn. The Kàzi goes and  
seats himself at the handmill. The  
king approaches and says salam alaik,  
the woman replies walaikum salam.  
God has brought you, and given you  
to me ; the king says, never mind.  
He takes out two thousand rupees  
from his handkerchief and put them  
before the woman, she secures the  
money. The king said now let us  
go and recline and amuse ourselves ;  
she said, Sir, I have prepared a little  
rice be pleased to eat, it will refresh  
you, the night is not far advanced.  
The king said very well. There  
was a noise of the Wazir's approach,  
the king said the Wazir is come ;  
she said Sir, I will go out and see  
him, the woman went out and saw  
the Wazir and said, are you well  
Wazir Sàheb. The Wazir said, my  
love let us go into the house ; she  
said, the king is sitting in the house :  
he asks, what is our plan, she said,  
let your mind be at rest, I will take  
you in doors. The Wazir said take

zaif pàre dà *ghalou* machy mas tawàr mas wakilnà pàdshà pàre wakil bas zaif pàre sabr karak kàv huriwata dere. Zaif peshan mas wakile *khanà* salàm this *bakhairat* yàr jàni wakil pàre *khar kàn uràti pàre baktàwar* pàdshà basune uràti tùsane pàre ant sala,e, zaif pàre *khàtar jamà kar nà* kàrame kev dàdoe halltak tenà pun-dùtine karah e daginà *kerghàn chàr* pàdah marak pàron daginà gosàlai zaif darwàze tafe kulf kare hinà bânai *khàchà* tenà arigh to pàdshà malàs mas tawàr kare chokr. kane dir yeti kazì batir jald kare *khalk* *khallas* chokariyàn kàzi mone hadsà pàre kàzi sàheb us pàre, ho,o pàre bashmarak kàzi bashmas bas *khà kha-* rai tùs pàre pàdshà sàheb aut khabar epare khabar handàde *khanisa nàchaj* *ghaloghà* kne amaro, zaife bânàn shef mas araghe tenà hes uràte pehàr pàdshà,e salàm thisù dånà afale o kazinà ne afàle,e wazir nà ne afàle,e wakilnàne afàl e pàdshà pàre wazir aràde wakil aràde, zaif pàre, bashmarak nishàn tevne pàdshà bash-mas zaif pare givàlanà bàe malabo wazire kashàr pàdshà pàre wazir haifene wazir pàre nà afàl jùwàn,e kanà gand,e zaif pàre *khar* wokàn peshan, kul peshan masù hir,àr dagi-nà rahàe pàdshà pàre wakil aràde zaif pàre sàheb dàde do pundùti eta pàdshà pàre kanà luma,os idùs kane salàme kul tenà id karera ta harkas tenà uràgh,àe hinàr. Dà basu tenà uràti *khàchàr* hukmat khudànà chand *wakht* ginarengà Mullà Mansúre mà-ras mas màrta haft sal mas darer túlli ferta *khwanagà*,e kàzi his aside mas zaif màre tenà pàre àkh undene salàm kes màr hinà ede pàre *àkhun*

me quickly. The woman said, wait, I will go into the house, and come again: she went and brought out a basket, she says to the Wazir, get into this, the Wazeer gets in, she closes the mouth and drags him into the house. The king says, what is that, she says, it is some grain: a noise took place of the Wakil's approach. The king said the Wakil is come, the woman said stop, I will go out and see who it is: the woman went out and saw the Wakil and made him a salam, are you quite well my love? The Wakil said let us go into the house; she said, you wretch, the king is there seated in the house: he said, what is our plan; the woman said let your mind be at rest, I will do your business, make yourself a tail with this spoon and go on all fours, in the cowhouse, they will take you for a calf. The woman shut the door and locked it, she went upon the terrace and lied down with her husband. The king became thirsty and called out, here girl give me some water, the Kàzi grinds faster than ever. "Here, you girl, I'll throw a stone at you." The Kazee turned round his head. The king said, are you the Kàzi. He said, yes: he said, sit up. The Kàzi gets up and comes and sits near the fire, and then asks, pray sire, what is the news: he said this is the news that you see, let me see what grain you were grinding: the woman comes down from the terrace with her husband, they both saluted the king, and said, this is your plight, your majesty, this is the Kàzi's plight, this is the Wakil's, this is the Wazir's. The king said, where is the Wazir, and where is the Wakil: the woman said be seated, I will shew you: the king sits down, the woman said, open the mouth of the basket: they took out the Wazir. The king said, Wazir, how are you; the Wazir said your majesty's condition is pleasant, mine is unpleasant, the woman said, let us go outside, they all went out to the cowhouse; the king said where is the Wakil, the woman said here he is Sir, with a spoon for his tail. The king said I respect you as my mother

sâheb lumkanâ ne salâm karek kâi  
 pâre lumnâ ne nutâk kutânû mâr  
 pâre sâheb tipara kâzi tenâ ustâti  
 thakâ *khwash* mas kâzi tenâ choka-  
 ri,e rai kare zaifaghâ,e chokari hinâ  
 salâme this zaif pâre begai bares bil-  
 kul chokari hadsengâ bas kâzi,e pare  
 kâzi *khwash* mas zaif tenâ *araghe*  
 pâre begai safilati *khâchak* chidingas  
 dûty tenâ karak arâ *wakhtai* Kâzi  
 bas chidinge chandefis *arakht* pâre  
 jwân shâm tamâ kâzi bas sad rupai  
 this pâre bashkân *khâchin* chidingnâ  
 tawâr mas kâzi hâirân mas zaif pâre  
 kanâ *aregh* bas kanâ moñ mohn mas  
 kâzi pâre kash e gudâtine *sundukh*  
 tî *khâch* kâzi *khâchâ* *arikht* bas urâti  
 tûs *sundukhe* kulf karer *khâchâr*  
 mullânâ bângai zaif bashmas tamâ  
 pitingatî hamsâ,e *ghâk* kul muchma-  
 sù aut *hoghang* ase zaif pâre kanâ  
*aragh* hiñâne kanâ lum *ghastâ* shâh-  
 rai lum kanâ kaskune lâshet hesuni  
 kul tamâ *hoghangti* âlam hinâr kabr  
 sthânai hinâr kabre taiyâr karer  
 basur lâsh â,e harfer darer kilite  
*khwayâr* mudde kasheñ zaif pâre  
 kilit afak i tenâ lumai kashe pâra  
 pâdshâ kilit e *khwayâ* hallk kulfe  
 malâr kazi,e *khanâr* kazi,e mochide  
 mañ *khalk* kuste zan behayâ dà aut  
 afâl as kuramsâk arwat gâ,ida pes-  
 hama *sundukhân* arwat gâ,ida hina  
 gumarak âlam harkas hinâr tenâ  
 uratiyai.

or my sister, and I take my leave.  
 They all called her their sister and  
 every one went to his own house,  
 they went into their own house and  
 slept. By the order of God some-  
 time had elapsed and Mullâ Mansur  
 had a son, the son was seven years  
 old, they sent and seated him in a  
 reading school under the Kâzi. One  
 day the woman told her son to give  
 her salam to the Kâzi; the boy  
 went and said my mother has sent  
 you her salam. The Kâzi said is  
 your mother's flour finished, the  
 boy said I don't understand, the  
 Kâzi reflected in his own mind and  
 was delighted: he dispatched his  
 slave girl to the woman, she went  
 and gave the salam: the woman said  
 by all means come this evening. The  
 girl went back to the Kâzi and told  
 him, he was delighted. The wife said  
 to her husband, this evening lie  
 down on the balcony and have some  
 bells in your hand, when the Kâzi  
 comes shake the bells, the husband  
 said very well. Evening set in, the  
 Kâzi came took out a hundred  
 rupees, and said come now let us  
 sleep, the bells began to sound, the  
 Kâzi was confounded, the woman  
 said my husband has come, he will  
 make my face black, the Kâzi said  
 I will take off my clothes and lie  
 down in this box; the Kâzi lies  
 down, the husband comes into the  
 house, sits down and locks the box,  
 they go to sleep. At the call to  
 prayers the woman awakes and be-  
 gins to wail; all the neighbours  
 assemble to ask the cause of the  
 weeping, the woman said my hus-  
 band went into a neighbouring vil-  
 lage where my mother had died, and  
 has brought her corpse, in a box;  
 they all began to mourn and cry.  
 Some went to the burying place and  
 prepared a grave, and some to bring  
 the coffin, they carry it away and  
 asked for the key, that they might  
 take out the corpse: the woman said  
 there is no key, I will not have my  
 mother taken out, the king demand-  
 ed the key, they took it and opened  
 the box, they saw the Kâzi, you  
 rascally lewd knave, see the plight  
 you are in, you donkey cuckold  
 come out of the box, said the king:  
 every one went to his own house.